



لا اله الا الله محمد رسول الله

The Moslem Sunrise

Second Quarter, 1949

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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U. S. A.

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Islam, Inc.

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Pittsburgh 19, Pa.
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St. Louis 1, Missouri

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Tasikmalaja



The Moslem Sunrise

A quarterly magazine of the faith of Islam published by the Ahmadiyya Movement in Islam, Inc., 220 South State Street, Chicago 4, Illinois. Founded by Dr. Mufti Mohammad Sadiq in 1921.

Subscription rates: Annual \$1.50 (Foreign 6 shillings, India and Pakistan Rs. 4/.) Single Copy 40 cents.

Editor: Khalil Ahmad Nasir

THE MOSLEM SUNRISE
220 South State Street,
Chicago 4, Illinois, U.S.A.

Vol. XXI

Second Quarter

No. 2

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that *in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

A Passage From The Holy Quran

And your God is One God; there is no God but He, the Gracious, the Merciful.

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth, — are indeed signs for the people who understand.

And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But believers are stronger in their love for Allah. And if those who transgress could now see the time when they shall see the punishment, *they would realize* that all power belongs to Allah and that Allah is severe in punishing.

وَالْهُكْمُ لِلَّهِ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَ
النَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ○

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا
لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ لَا
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ○

For detailed commentary on the
above verse see page 10.

The Sayings of the Master Prophet Muhammad

Jarir said, The Messenger of Allah, (peace and blessings of Allah be on him) said:

"Allah has no mercy on him who is not merciful to men."

Ibn Abbas said, The Messenger of Allah, (peace and blessings of Allah be on him) said:

"He is not of us who does not show mercy to our little ones and respect to our great ones."

Sahl said, The Messenger of Allah, (peace and blessings of Allah be on him) passed by a camel that had grown extremely lean. So he said:

"Be careful of your duty to Allah regarding these dumb animals; ride them while they are in a fit condition, and eat them while they are in a fit condition."

Abd Allah reported, The Prophet, (peace and blessings of Allah be on him) said:

"Surely truth leads to virtue, and virtue leads to paradise, and a man continues to speak the truth until he becomes thoroughly truthful; and surely falsehood leads to vice, and vice leads to the fire, and a man continues to tell lies until he is written down a great liar with Allah."

Ali said, The Messenger of Allah, (peace and blessings of Allah be on him) said:

"A Muslim owes to a Muslim six duties to be bestowed liberally — he should offer him salutation when he meets him, and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love for him what he loves for himself."

Abu Huraira reported, The Prophet, (peace and blessings of Allah be on him) said:

"The younger one should offer salutation to the older one, and the one who is going along to the one who is sitting, and the smaller group to the larger group."

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

Advice to the Followers

Bear in mind then, my dear friends, that it being an established Divine law that He shows two manifestations of His power that He may thus bring to naught two false pleasures of the opponents, it is not possible that He should neglect this old law now. Be not, therefore, grieved at what I have said and let not your hearts feel sorry, for it is necessary for you to see a second manifestation of Divine power, and it is better for you for it is perpetual and will not be intercepted till the Day of Judgment. But it cannot come until I go, and when I go, then will Almighty God send it for you and it will remain with you for ever. Thus had Almighty God promised in the *Barahin-i-Ahmadiyya* (The first book written by the Promised Messiah, ed.) and that promise does not concern me, but it concerns you, as He says: "And I will make those who follow thee prevail over those who deny thee to the Day of Judgment." It is necessary, therefore, that you should see the day of my departure, so that after it may come that blessed day whose promise continues for ever. Our God is a true and faithful God and He is true to His promise, and He will make you witness everything that He has promised. Although these are the last days of the world and many are the tribulations which must come, yet it is necessary that the world should hold all that is in it until all these prophecies are fulfilled. I have appeared as the power of God upon earth and I am an embodiment of Divine power, and after me will come others who will be manifestations of His second power. Wait, therefore, for the manifestation of this second power and pray for it in one body. It is necessary that the righteous in every country should pray together, so that the other

power may descend from heaven and show you how powerful is the Lord your God. Look upon your death as at the door, for you do not know when the hour may come.

It is necessary that the righteous from among my followers, whose souls are free from impurities should take people into discipleship in my name.* Almighty God wills it that all those who inhabit different parts of the earth, the Occidentals and the Orientals, all who possess a good nature should be drawn to a belief in the Unity of God and thus collected in one faith. This is the object of God for which I have been sent to the world. Follow this object, therefore, but with meekness, high morals and incessant prayers, and until one stands up with the holy spirit from God, work all in agreement after me.

It is also necessary that you should show true sympathy and purify your souls, and thus get the blessing of the holy spirit for without the holy spirit true righteousness can never be attained. After utterly forsaking all passions, walk for the pleasure of God in a path than which no path is narrower. Be not charmed with the enjoyments of this world for they separate you from God, and for the sake of God lead a life which seems hard. Pain in which is the pleasure of God is better than the pleasure which is the cause of the displeasure of God. Defeat in which is the pleasure of God is better than the victory which brings with it the wrath of God. Forsake the things whose love brings you nearer the wrath of God. If you come to Him with a pure heart, he

*Such men will be selected by the agreement of the faithful. Any one, therefore, about whom forty righteous persons from among my followers should agree that he is fit to accept *baiat* in my name from other people shall be entitled to do so, and he ought to make himself an example for others. Almighty God has informed me that he would raise for my followers a man from my own offspring whom He would particularly favor with His nearness and revelation, and truth would prosper by him and many people would accept the truth. Wait, therefore, for those days, and remember, that every one is recognised in his own time, for before that time he may look like an ordinary man, or appear objectionable on account of some false impressions, as every one who afterwards becomes a grown up and perfect man is at one time only semen or a portion of clotted blood in the womb.

will assist you in every path and your enemy will not be able to do you any harm. You can never attain the pleasure of God until you forsake your own pleasures, your enjoyments, your position, your property and your life, and in His path meet every difficulty which brings before your eyes the scene of death. But if you meet all difficulties, you will be taken into the bosom of God like a dear child, and made heirs to the righteous who have gone before you and the doors of every blessing will be opened to you. But there are very few who can do it. Addressing me Almighty God said that righteousness is a tree which should be planted in the heart, and the water which gives nourishment to the tree of righteousness, waters the whole garden. Righteousness is a root whose death brings death upon all and whose life gives life to all. What does it benefit man that he should assert with the mouth that he seeks God, but should not take a step in sincerity.

Remember, I say to you truly, that the man will perish who has a leaven of worldliness in his faith, and hell is very near the soul whose intentions are not all for God, but some are for God and some for this world. If there is an atom's weight of worldliness in your object, all your worship is in vain. It is Satan you follow in that case and not God. Never expect that God will assist you in this condition, for you are a worm of the earth in this case and you will perish like a worm in a few days, and God will not be in you but will be pleased to destroy you. But if you really submit yourselves to death, then you will appear in God, and God will be pleased with you and the house will be blessed in which you live, and the blessings of God will descend upon the walls of that house, and the city will be blessed in which such a man lives. If your life and your death and all your movements and your mildness and severity are all for the sake of God, and you do not try your God in every difficulty and distress, but make an advancement in every step, then truly you will be a favourite people of God. You are also men as I am a man; and the same God who is my God is also your God. Neglect not, therefore, your powers of purity. If you incline wholly to God, then bear in mind, and I say it to you as God has directed me to say, that you will be a chosen people of God. Make your hearts the seat of the majesty of God,

and express His unity not only with your tongue, but also in your actions, so that God also may send down His grace and favors upon you. Shun vengeance and show sympathy to all your fellow-beings. Walk in every path of virtue, for you do not know by walking in which you will find acceptance in the sight of God.

I bear to you these glad tidings that there is no one in the field to contest with you the nearness of God. Every nation is loving the world, and the world cares nothing for things which can make a man attain the pleasure of God. There is a unique opportunity for those who with their whole heart and soul will enter this gate, to show their merits and find favor in the sight of God. Do not think that God will destroy you, for you are a seed of God's hand which is sown in the earth. Almighty God says that this seed will grow and bear flowers and fruit and its branches will extend on all sides and it will become a powerful tree. Blessed is he who believes in the Word of God, and does not fear the intermediate trials, for trials must come that God may try you and see who is true in his promise of *bai'at* (dedication, ed.) and who is false. He who stumbles at a trial cannot make the cause of God suffer any loss, and his evil fortune would take him to hell. Better it would have been for him if he had not been born. But all those will be victorious and the doors of Divine blessings will be opened on them who wait patiently till the end, though they are shaken with the earthquakes of calamities and the storms of difficulties, and laughed at by the nations of the earth and hated and abhorred by the world. Addressing me Almighty God said that I should inform my followers that those who believe, and whose faith is not leavened with worldliness, nor tainted with hypocrisy or weakness of heart, and whose faith does not fall short of any degree of obedience and submission — these are they who are the chosen people of God, and these are they whose step is a step of sincerity.

Listen, all ye that will listen! What is that God desires of you. Only this that you should be entirely His, and not set up with

Him any other God, neither in heaven nor in earth. Our God is the God who is living now as He was living before, Who speaks now as He spoke before, and Who hears now as He heard before. It is an unfounded idea that He hears now, but He does not speak. He speaks as He hears; all His attributes are eternal, and none of them lies or will ever lie idle. He is the one, without any partner, Who has neither son nor wife. He has no like or equal, and as He is distinguished by attributes which no one else possesses, so there is none other who should be unique in any respects like Him. There is none of equal rank with Him and none who has the same attributes, and He holds all power in His hands. Being very far He is still very near and being near, He is still far. He shows Himself by way of similitude to the seers, but he has neither body nor form. He is above all, but we cannot say that below Him there is anything else; He is on the *arsh*, but we cannot say He is not on earth. He is the Master of all the perfect attributes, the manifestation of all the praises, the source of all beauties, the possessor of all power, the origin of all grace, the returning place of all things, the King of all regions, the Lord of all, Who has every perfection and is free from every fault or weakness, and to Him is due worship from all those who are in heaven or in earth. There is nothing impossible with Him, and all the souls and their faculties and all the particles of matter and their powers are His creation, and without Him nothing can come into existence. He manifests Himself by His own power and might and signs, and Him we can find only through Him. He ever manifests Himself to the righteous and shows them the wonders of His power. It is thus that He is recognised and it is thus that His will is known. He sees without physical eyes, and hears without physical ears, and speaks without a physical tongue. Thus does He create out of nothing. As you see that in a vision He creates a world without any matter and shows non-existent things to be existent, such are all the wonders of His power. He is a fool who denies His power and He is blind who is ignorant of His deep power. He does, and can do, everything except that which is opposed to His greatness or is against His promise. He is alone in His person and attributes and works and powers. To attain to Him all doors are closed except the door which the Holy Quran has opened.

Alwasiyyat (The Will of the Promised Messiah).

The Existence of God

Commentary on a passage of The Holy Quran

(For the text and translation of the passage see page 3.)

This verse gives a twofold meaning, one literal and the other metaphorical. In the former sense, it supplies an argument in support of the existence of God referred to in the preceding verse. A careful study of the universe unfailingly points to a Creator on the one hand and to man being created with a definite object on the other. It also proves that, having created the world, God did not leave it alone but continues to watch over and control its affairs and is the First Cause of all change and every working in the universe. Heaven and earth, night and day (with alternating light and darkness), the supply of provisions, rainfall with its power of quickening and devastating, the means of communications, the blowing of winds and shade and sunshine, all point to one controlling agency, God, the Maker of heavens and earth. And if God has done so much for the material requirements of man, He cannot be imagined to have neglected his spiritual needs which are much more important. Let all thinking men think and ponder and again think and ponder.

The Quran takes the universe as a whole to prove its theme. The objects of nature taken individually do not furnish such conclusive evidence of the existence of God as the whole universe taken together. The earth may be said to owe its existence to a fortuitous concourse of atoms, or a similar reason may be given for the origin of the sun and the moon and so on. But when the universe as one united whole and the deep order that permeates it are taken into consideration, it becomes impossible to escape the conclusion, that this universe has not come into existence accidentally. Indeed, the consummate harmony that prevails throughout the universe forcefully points to the fact that the whole system has been created and is being directed by one Intelligent Being Who is All-Powerful and All-Knowing.

Taken in the metaphorical sense, the ship mentioned in the verse will be taken to stand for Prophets who help men to cross the gulfs of carnal desires and materialistic concepts of things which separate men from God, rain being likened to God's revelation which comes down like rain and gives life to the world after it has become dead. The clouds send down no new water. Water already exists in the vast oceans of the earth but, as it is impure, men cannot make use of it. God purifies it and changes it into clouds and then sends it back to earth in the form of pure rain-water. Similarly, by sending a new revelation God purifies beliefs, which, with the passage of time, get mixed up with false notions and superstitious ideas. It is inconceivable that God Who supplies man with fresh rain-water for the maintenance of his physical life should have omitted to supply him with heavenly water which is so necessary for the preservation of his spiritual life. Similarly, night and day stand for the alternating periods of light and darkness, it being hinted that the coming of the Holy Prophet heralds the dawn of a new day.

Moreover, by laying special emphasis on the study of the phenomena of nature, in the verse under comment, the attention of disbelievers is also drawn to the fact that they could not possibly hope to succeed in their designs against the Holy Prophet, because the whole universe is controlled by God and is working in favor of His Prophet and in furthering his cause.

While dealing with the subject of idolatry the Quran makes use of the following four words: (1) like or equal; (2) co-partner or sharer; (3) worthy of worship; and (4) sustainer. While the first two words are used only about those objects of worship that are other than God, the last two are used about God also. The word, like or equal, which is used in the present verse refers to such objects of worship as are supposed to be like God or equal to Him, being contrary or opposed to the true God. Among those who have set up equals with God may be mentioned the Zoroastrians who believe in two independent gods, i.e., Ormazd, the God of Light, and Ahri-man, the God of Darkness.

Love of God is the essence of all religion. In Islam it forms the central point, the pivot round which the whole Islamic teaching revolves. No religion has laid so much emphasis on love of God as Islam has done. The Holy Prophet was so much engrossed in God that he was spoken of by the pagan Arabs as having fallen in love with Him, even as a lover falls in love with his beloved. No other subject has been so completely and so repeatedly dealt with in the Quran as God's beauty and excellence and such of His attributes as create an irresistible love and longing in the human soul for his Lord and Master Who is spoken of in the Quran as a "Most Loving God" (11:91; 85:15). Yet Christian writers accuse Islam of being a cold and calculating religion, bereft of all love for God. Can anything be farther from truth?

"No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with this blessing in the beginning of the century.

"A Glorious Prophet came into the world for the regeneration of mankind, *i.e.*, the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the true and living God whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hijra, a servant of His, *i.e.*, the writer that he may bear witness to the truth, glory and grandeur of the Great Prophet, and preach the unity of God and glorify Him, but he also has been abused and anathematized. *This is the reason of the calamities that have befallen the world in this age.* There is no fear of God in the hearts of men, there is much of vain talking and babbling but as to real worth, the purity of heart, there is none. There is a great ado about society, and national considerations solely occupy the hearts which are totally devoid of every impression of the glory and majesty of God."

(The Promised Messiah)

Islam on War and Peace

The teaching of Islam on war and peace is different from both Judaism's and Christian teachings. It strikes between the two. Islam does not teach aggression as does Old Testament. Nor does it, like present-day (and presumably corrupt) Christianity, preach a contradiction. It does not ask us to turn the other cheek and at the same time to sell our clothes to buy a sword. The teaching of Islam fits into the natural instincts of man, and promotes peace in the only possible way.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet based his own policies and his practice. The Prophet suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim. When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defence of truth and freedom of belief.

We quote below the passages in the Quran which bear on the subject of war.

(1) In (22:40-42) we have:

Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah" — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. — Those who, if We establish them in the earth, will observe

Prayer and pay the Zakat and enjoin good and forbid evil.
And with Allah rests the final issue of all affairs.

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims — those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those who help to establish freedom and worship. It follows that fighting is permitted when a people have suffered long from wanton aggression — when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

(2) In (2:191-194) we have:

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the *Kafirs* desist from it and make religion free, Muslims are to desist from fighting the *Kafirs*. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

Categorically, we may say, the verses teach the following rules:

- (i) War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.
- (ii) We can go to war only against one who attacks us first.
- (iii) We can fight only those who fight against us. We cannot fight against those who take no part in warfare.
- (iv) Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.
- (v) We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.
- (vi) In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.
- (vii) If the enemy uses a place of worship as a base for attack, then

Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighbourhood of religious places. To attack religious places and to destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.

(viii) If the enemy realizes the danger and the mistake of using a religious place as a base, and changes the battle-front, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.

(ix) Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

(3) In 8:39-41 we have:

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also, and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the enemies of earlier

Prophets. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were the victims of unprovoked aggression. The enemy had chosen to disturb the peace of Medina and of the territory around. In spite of this, victory went to the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In 8:62-63 we have:

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which

the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet signed at Hudaibiya. The Prophet is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In 4:95 we have:

O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.

That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun, it is the duty of Muslims to satisfy themselves that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Un-

less Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, this his preparations are for self-defence, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point to nothing but aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Quran says clearly:

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous (9:4).

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfil their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the Quran orders:

And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge (9:6).

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Quran teaches:

It does not behove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise (8:68).

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed.

The system of making prisoners of enemy tribes without war and bloodshed practised until — and even after — the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

Then afterwards either release them as a favor or by taking ransom — until the war lays down its burdens (47:5).

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners — possibly with the intention of misappropriating their property in their absence. This provision is contained in the Quran:

And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you (24:34).

That is, those who do not deserve to be released without ransom but who have no one to pay ransom for them — if they still ask for their freedom — can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their efforts to work and earn. Individual Muslims who can afford to do so should pay; or, public subscription should be raised to put these unfortunates on their feet.

The passages from the Quran which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

(Hazrat Khalifatul Masih II, Head of the Ahmadiyya Movement, in *Preface to The Holy Quran*.)

Considerations on the Belief in the Bodily RESURRECTION OF JESUS

This belief is the corner-stone of the dogmatic Christian faith.

Such is the affirmation of the most incredible of events:—the re-animation of a dead human body, its resurrection and its ascension into celestial regions.

Yet on this belief has been based the Christian faith in human survival after death.

Contrary to all the known laws of nature, unprecedented in all the annals of mankind, supremely important to the spiritual and moral life of humanity, this belief in the physical resurrection of a dead body after burial demands and should give the most overwhelming proof of its veracity.

It is no exaggeration to affirm, on the other hand, that the evidence offered is flimsy, contradictory and unconvincing.

The only record we possess of this amazing event is contained in certain writings of the New Testament which, when examined, are found to offer no evidence at all worthy of the name, and which have been dismissed by that brilliant Biblical scholar, Alfred Loisy, with the observation that "never has fiction more childish found so many to believe it true."

Perhaps the most important fact to bear in mind is that the testimony of any eye-witness is non-existent. All that we possess are third or fourth-hand statements by tendentious writers who described these events many years after they were supposed to have occurred.

The year of the Crucifixion of the Divine Man, of such outstanding importance to humanity, is quite uncertain. Nor do we know even whether it was on a day in the Passover week.

The details of the accounts in the Gospels differ materially. For example, Mark's Gospel (the oldest) refers to three women as going to the tomb and seeing one young man sitting by the side of the vacant burial site. Matthew's Gospel speaks of two women and of an angel direct from Heaven who had rolled away the stone. Luke speaks of two angels. John's Gospel refers to one woman alone. There are, also, other discrepancies.

It must be remembered that all these Gospel accounts were not written in their present form until thirty or forty years after the Crucifixion; some much later.

Jerusalem had been twice destroyed since the opening of the Christian era, first in A.D. 70 under Titus, and again in A.D. 135 under Hadrian. The small Christian community had abandoned the city in A.D. 66—four years prior to the coming of Titus, and in that interval many links—personal and otherwise—must have disappeared.

There is, furthermore, a direct contradiction between the report of the Ascension in Luke's Gospel and in the first chapter of Acts. Both these documents are supposed to have been written by Luke. The Gospel indicates that the Ascension took place on the same day (Sunday) as the Resurrection. Acts I, however, states explicitly that Jesus showed himself alive for a period of forty days.

In stating that the Lord *ascended* into Heaven the assumption is that Heaven is a place above the clouds and, as Dr. Barnes has pointed out, postulates a pre-Copernican cosmos.

On the other hand, quite definitely, Paul repudiates the idea of physical resurrection. "Flesh and blood," he says, "cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." The Apostle to the Gentiles had attained loftier metaphysical ideas than those of the simpler brethren in Galilee. "It is born a natural body; it is raised a spiritual body," he affirms. . . . "For this corruptible must put on incorruption, and this mortal shall put on immortality."

Why do the clergy not tell the truth—the whole truth—about these myths and legends? Why do they go on trusting to the shifting sands of popular ignorance and credulity? These afford a very shaky foothold for faith.

"Contributed" to *Religions*, May-August, 1949.

ISLAM IN PAKISTAN AND INDIA

By M. A. Bajwa
Imam of the London Mosque

Amidst the streams of Muslim blood and bewailing cries of millions of women and children, Pakistan came on the map of the world in August, 1947, as the biggest Islamic State. The attempts to strangle it at birth were defeated and after all those tribulations Pakistan has come to stay.

The future of Islam not only in Pakistan and India but in the whole world is closely connected with this new-born state. With its sixty million Muslims it is bound to play an important role in the world. Its accession to the status of a leading Muslim power depends to a great extent on its economic and political stability. Some thought that Pakistan will not prove to be viable but its two years of life have set at rest the doubts of the pessimistic critics. Even the huge expenses of resettlement and rehabilitation of refugees and heavy commitments of defence, on account of danger from a neighbor have not been able to disturb its balanced economy.

Pakistan at present is only an agricultural country and as the prices of agricultural produce are high and as it has two valuable commercial crops—jute and cotton—it is well off. The prices, of course, are not going to stay at this high level and are bound to go down, but when that time comes, I trust that Pakistan will not be taken unawares. It is trying to build up industry that would enable it to ward off the crises.

However the most valuable capital of Pakistan is neither jute nor cotton, nor oil nor any other commodity, but it is its fine manhood. According to the census of 1941, there were about fifty million Muslims and twelve million non-Muslims in Pakistan. Having regard to the increase of population in the sub-continent perhaps it could be safely asserted that there are about sixty million Muslims in Pakistan. 92% of these live in villages and depend on land. The literacy standard is very low. There are not many schools but Muslims have mosques

in every village and they serve as media for spreading education among them.

The inhabitants of Pakistan are generally healthy. The country produces wheat, more than enough for their needs but has a deficit of rice. On the whole the people of Pakistan are well fed and so do not suffer from discontent as do inhabitants of many other areas of the sub-continent. This is one of the reasons why it does not face immediate menace of Communism, like India and Burma.

The vast and speedily increasing population of East and West Pakistan is a great asset to the building up of the future edifice of Islam. These simple villagers when they are properly educated, when they learn modern arts and crafts, when they take to scientific research, investigations and inventions, will no doubt become a great force. No doubt they will be a force for goodness in the world, enjoying the security of Islamic social order.

Pakistan is facing a great trial in Kashmir. It is interested in the accession of Kashmir to it, not only for its three rivers which have their source in Kashmir, not only for the purpose of defence which is extremely difficult if not impossible without Kashmir, but for about 3¼ million Muslims inhabiting that State. The majority of the people of Kashmir are bound to vote for Pakistan when given the opportunity to do so. Even after the settlement of these problems Pakistan will have to maintain a strong army. Weakness, in these days, is a great error, because it is a great temptation for stronger nations to aggression. Moreover Pakistan being the biggest Muslim State in the world has numerous obligations. There is a belt of Islamic countries which extends from Morocco to Pakistan and there appears to be a tendency in all these countries to take some steps towards unity. The unity in Muslim lands may be a distant dream but certainly a Middle East Bloc could be formed in the near future and so a process of evolution towards the confederation of the Muslim States be started.

I have given greater importance to Pakistan than India in my address because its existence is very vital to the existence and the progress of Islam in general and the future of Islam in India in particular. If Pakistan becomes a powerful country, it is bound to have a restraining influence on the Government of India in respect to the

treatment of Muslims. The population of Muslims in India according to the census of 1941 is about 43 million. Of these about 6.5 millions have migrated to Pakistan but a substantial increase by births should also have occurred in these last seven years after the census. So there are about 36 to 40 million Muslims in the Indian Union. I have very great sympathy for these brethren. They were the vanguard of the Muslim League and actually they consistently supported the demand for Pakistan, but now they are only looking at Pakistan from a distance, which in most cases is unbridgeable.

Despite the dark clouds still overhead, we see the time of the rise of Islam approaching. The world is getting tired of materialism and is already feeling an urge for a civilization founded on a sounder basis. Islam, I believe, will supply this need and the Muslims of Pakistan and India will play a vital role in bringing the new era nearer. The Muslims of the Indo-Pakistan sub-continent have already proved their worth. It is they who have been the flagbearers of Islam in this age in various parts of Europe, America and Africa. Hazrat Mirza Ghulam Ahmad (Peace be on him) founded a Movement which under his and his successors' lead, defended Islam in the sub-continent and then spread over the globe to convey its noble message to the various parts of the world. A network of Ahmadiyya Muslim missions and schools in West and East Africa and center in England, Spain, Italy, France, Holland, Switzerland and Germany and in most other important countries of the world whose governments allow freedom of religion, are a glowing tribute to the efforts of the Ahmadiyya Movement. Pakistan and India have a right to be proud of these sons of Islam and look to the future with hope.

CONDITIONS OF BAI'AT

(Initiation into the Ahmadiyya Movement)

One who accepts *Bai'at* should firmly make up his mind: —

Firstly, that up to the day of his death he will abstain from *Shirk*.
i.e., setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and in short, every kind of evil: and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God: and that remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Muslims particularly under the influence of his passions — neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he will consider Religion, the dignity of Religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

Objectives Resolution

Principles Underlying Pakistan Constitution

In the name of Allah, the Beneficent, the Merciful;

Whereas sovereignty over the entire universe belongs to God Almighty alone and the authority which He has delegated to the State of Pakistan through its people for being exercised within limits prescribed by Him is a sacred trust;

This Constituent Assembly representing the people of Pakistan resolves to frame a constitution for the sovereign independent State of Pakistan;

Wherein the State shall exercise its powers and authority through the chosen representatives of the people;

Wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed;

Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the teachings and requirements of Islam as set out in the Holy Quran and the *Sunna*;

Wherein adequate provision shall be made for the minorities freely to profess and practice their religions and develop their cultures;

Whereby the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a Federation wherein the units will be autonomous with such boundaries and limitations on their powers and authority as may be prescribed;

Wherein shall be guaranteed fundamental rights including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;

Wherein adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;

Wherein the independence of the judiciary shall be fully secured;

Wherein the integrity of the territories of the Federation, its independence and all its rights including its sovereign rights on land, sea and air shall be safeguarded;

So that the people of Pakistan may prosper and attain their rightful and honoured place amongst the nations of the World and make their full contribution towards international peace and progress and happiness of humanity.

Crimes in England

On previous occasions we have felt it a duty to draw attention to the incidence of crime in this country. We regret to feel compelled to recur to a saddening subject. The recently published statistics for 1948 revealed 83,500 convictions for larceny, of *which one-third were for crimes committed by people under 17 years of age*. These figures show an increase over those of 1938, for the same age groups, of no less than 33,000. The total number of people found guilty of all offences rose to more than 650,000. This revealed an increase of more than 40,000 over the total of 1947. The number of prostitutes found guilty of offences in 1948 was nearly 77% greater than in 1938. Crimes of violence showed similar rises. In spite of the cost and scarcity of alcoholic liquors there was an increase of over 30% of drunkenness. Such statistics refer, of course, only to crime which *reach* the courts of law. A far larger volume of ill-doing is never discovered. The picture is a sordid and sorry one and constitutes a strong commentary both on the morals of the people at large and on the training and education of the young in the modern world.

Religions, September — December 1949.

Book Review

Toynbee on Human Predicament

Arnold J. Toynbee, a well-known contemporary scholar of history, in the recent compilation of a series of his essays under the title of "*Civilization on Trial*," dwells on the acute issues of class and war in the present age and makes an effort to suggest their possible solution.

The problem discussed by Mr. Toynbee can be summed up in the following words of the author himself: "Our Western 'know-how' has unified the whole world in the literal sense of the whole habitable and traversable surface of the globe; and it has inflamed the institutions of war and class which are two congenital evils of civilization, into utterly fatal maladies. This trio of unintentional achievements presents us with a challenge that is formidable indeed."

"What shall we do to be saved?" Toynbee asks and then points to a solution. "In politics establish a constitutional cooperative system of world government. In economics find working compromise (varying according to the practical requirements of different places and time) between free enterprise and socialism. In the life of the spirit put the secular super-structure back on religious foundations."

What are the possibilities of achieving these workable solutions? Keynote to the answer to this question lies in Toynbee's reference to the potentialities of religion. Religion has been coming to the rescue of mankind in similar critical periods in the past history of human society and the present problem, though of unparalleled intensity, can be solved only through spiritual approach.

Toynbee takes stock of the major religions of the world viz. Christianity, Islam, Hinduism and Buddhism. He concludes that the missionary life of Hinduism and Buddhism shows no signs of revival. They exist only as fossils of ages gone by. Christianity and Islam, however, do claim missionary activity. Which of the two, therefore, is to play the final role of establishing peace on earth, is the question which turns out to be the ultimate issue.

Toynbee's observations on Islam's moral and spiritual force are very significant. Discussing the evils of alcohol and its excessive use in certain tropical regions, he says, "In these recent and rapidly opened up tropical territories, the Western civilization has produced an economic and political plenum and in the same breath a social and spiritual void." Referring to the Western efforts he says, "the Western civilization which has failed to fill the spiritual vacuum itself, has placed at the disposal of any other spiritual forces which may choose to take the field in an incomparable system of material means of communications.

In two of these tropical regions, Central Africa and Indonesia, Islam is the spiritual force which has taken advantage of the opportunity thus thrown open by the Western pioneers of material civilization to all comers on the spiritual plane; and if ever the natives of these regions succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways; and one of these manifestations might be a liberation from alcohol which was inspired by religious conviction and which was therefore able to accomplish what could never be enforced by the external sanction of an alien law."

If in the tropical countries there is a spiritual void which Islam alone is capable of filling, in the very haven of Christian missionary effort is the spiritual corruption which has proved beyond the power of both Christianity and its nourisher, the Western civilization, to be cured.

The second conspicuous source of danger to the world, Toynbee points out, is race consciousness. He says: "The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is a crying need for the propagation of this Islamic virtue."

He further mentions the ruthlessness of the Western treatment of natives of other countries such as those surviving in South Africa or those brought to North America so that "they have developed the rudiments of that paralysing institution which in India — where in the course of many centuries it has grown to its full stature — we have

learned to deplore under the name of 'Caste'."

Finally admitting that the forces of racial toleration are yet fighting a losing battle, he declares that the spirit of Islam would be a timely reinforcement. Obviously Toynbee realizes that Islam is a living moral and spiritual force and has, therefore, to acknowledge that, "Islam remains with a mighty spiritual mission still to carry out."

On the other hand the failure of the modern Christianity has very clearly been shown as it was put to test with the growth of Western dominance. Missionaries failed in the East to convert the people to Christianity and as Toynbee puts it, "In the same generation, these tragically frustrated Jesuit missionaries' fellow-Western Catholics and Protestants at home came to the hazardous conclusion that a religion in whose now divided and contentious name they had been fighting an inconclusive fratricidal hundred years' war was an inopportune element in their cultural heritage. Why not tacitly agree to cut out the wars of religion by cutting out religion itself and concentrate on the applications of physical science to practical affairs — a pursuit which aroused no controversy and which promised to be lucrative?"

Christianity's failure is even more conspicuous when looking for the remedies of the present day problems. Christianity has no solutions to offer. Its claim to spiritual guidance, besides not standing the test of time, is spurious because Jesus in particular and the New Testament in general have seldom if at all attempted to discuss such vital needs of man which constitute the basis of his life and without which he would not be able to exist much less make any spiritual progress. Christianity does not offer any social or economic order universally applicable. No wonder this impoverishness of Christian gospels has led one bloc of Christendom to the extreme of capitalism and the other to the opposite extreme of communism. Toynbee has also acknowledged that the germs of these extreme diseases are in the Christian Bible itself.

Islam on the other hand is a living and complete guidance of the Omniscient and the Omnipotent God, who alone best knows the needs of His creatures. Islam therefore provides a perfect economic and social world order. The Islamic order grants the right of free enterprise to the individual but at the same time holds him responsible

for his duties to the society and in stating those duties it does not mince words. The right of the underprivileged is recognized in the emoluments of the rich. An effective distribution of wealth through inheritance of a large number of male and female relations is maintained. Trade and commerce are encouraged while profiteering is suppressed. Means of undesirable accumulation of wealth such as through interest, speculation or games of chance, are prohibited. Rights of labor vs. capital are upheld. Family life is put on firm foundations. A perfect democracy is introduced which is not left at the mercy of a powerful minority or unintelligent mob tendencies by the divine institution of Khilafat with representative council of the people. Rules of a successful United Nations with effective means to enforce its decisions are also detailed. Islam does not neglect to guide in any one phase of human needs, whether of the individual or of the society.

While Christianity has started to fade out, Islam is slowly but decidedly coming up to the rescue of mankind. Toynbee says, "Indeed, under the impact of the West, the great deeps of Islam are already stirring, and even in these early days we can discern certain spiritual movements which might universally become embryos of new higher religions." Here Toynbee mentions the Ahmadiyya Movement which has already spread its missionaries through Europe and America. The worldly eyes of Toynbee see Ahmadiyya Movement progressing as a result of impact of the West but the fulfilment of the prophesies of the various religions in the person of the Promised Messiah, the Founder of the Ahmadiyya Movement in Islam, raised by the Word of God with the accompaniment of heavenly signs, to lay the foundation of Islam's final triumph over all subversive forces of the world, shows that this Movement is not a mere phenominal occurance. It is the culmination of a definite divine plan. Historically speaking, the blessed era of Islam's peaceful rule all over the world is not very far from the present time. The human predicament finds answer in Islam and it is Islam alone that is going to complete the building of a world — a world of eternal peace and happiness.

Mohammad Abdullah

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